



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The <i>Haqqa'to</i> ¹ (<i>Disposer/ Righter-she</i> ^y).	ٱلْحَاقَّةُ ﴿١﴾
2. What (<i>is</i>) the <i>Haqqa'to</i> (<i>Disposer/ Righter-she</i> ^y).	مَا ٱلْحَاقَّةُ ﴿٢﴾
3. And what (<i>profoundly caused you^s to know</i>) what (<i>is</i>) the <i>Haqqa'to</i> (<i>Disposer/ Righter</i>)- <i>she</i> ^y .	وَمَا أَدْرَاكَ مَا ٱلْحَاقَّةُ ﴿٣﴾
4. Denied-she ^{y2} <i>Thamooda</i> ³ and <i>Aadon</i> ⁴ by The <i>Qa're'a'te</i> ^{w5} (<i>sudden and intense Knocker</i>)- <i>she</i> ^y .	كَذَّبَتْ ثَمُودُ وَعَادٌ بِٱلْقَارِعَةِ ﴿٤﴾
5. As however <i>Thamooda</i> then (<i>had been</i>) perished they ^z by the <i>Tta'gheya'te</i> ^{w6} (<i>over-runner-she</i> ^y).	فَأَمَّا ثَمُودُ فَهَلَكَوْا بِٱلطَّاعِيَةِ ﴿٥﴾
6. And however <i>Aadon</i> then (<i>had been</i>) perished they ^z by a wind ^w <i>Ssarsa'ren</i> (<i>severely cold and strongly noisy</i>) <i>aa'te'ya'ten</i> ^w (<i>excessively-recalcitrant-she</i> ^y).	وَأَمَّا عَادٌ فَهَلَكَوْا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾
7. [He] subjugated/drove it ^w over them seven nights and eight days <i>husooman</i> (<i>successively and determinatively</i>); so [you ^s] see the people in it ^w <i>ssar'aa</i> (<i>he-they fatally thrown dispersedly to the ground</i>) as (<i>if</i>) they were <i>ajazo</i> ⁷ (<i>date-palms stumps</i>) palm-trees <i>kha'weya'ten</i> ⁸ (<i>fallen ruinously-empty</i>).	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرَغِي كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾
8. So do [you ^s] see for them of a remnant-she ^y .	فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ ﴿٨﴾
9. And come Pharaoh and who ^p before him and the <i>Mu'tafekal</i> ^p (<i>towns over-turned upside down</i>) by the <i>kha'tte'a'te</i> ¹⁰ (<i>absolute wrongdoer</i>)- <i>she</i> ^y .	وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ ٱلْمُؤْتَفِكَةُ بِٱلْخَاطِئَةِ ﴿٩﴾
10. So disobeyed they ^z their Lord's messenger; so [He] took them a take-she ^y <i>ra'beyatan</i> (<i>surpasser-she</i> ^y).	فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾
11. Verily We <i>lamma</i> (<i>when/ whence</i>) overflowed the water	إِنَّا لَمَّا طَغَا ٱلْمَاءُ حَمَلْنَاكُمْ فِي

¹ The word “الحاقة,” translated as “The Disposer-she^y” is synonymous with “يوم القيامة” = “The Day of Judgment.” Both “الحاقة” and “يوم القيامة” are individually *feminine genders*, singular nouns. Thus, “الحاقة” means “تحق” = “it^w disposes rightly and justly for everyone his/her due recompense (good or bad) accordingly, ultimately: Paradise or Hell.”

² The word “كذبت” = denied-she^y is in reference to the “Thamoud,” which is a *feminine gender* in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كذبت.”

³ *Thamood* are the people of Prophet *Salih*, an ancient Arabian tribe destroyed for their impiety. First time mentioned in The Qur'an in (S7:73).

⁴ *Aad* are the people of Prophet *Hood* (Heber), an ancient Arab tribe of *prodigal stature* that took its name from its leader's name. First time mentioned in The Qur'an in (S 7: 65).

⁵ The word “القارعة” *feminine singular nouns*, meaning she who *suddenly and intensely* knocks. “القارعة” is synonymous with “يوم القيامة” = “The Day of Judgment.” See (S101:1).

⁶ That is the Overrunner *Sbriek*, see القرطبي.

⁷ The “stump” is the base of the tree in the ground from which the roots shoot. See Webster's Unabridged Dictionary.

⁸ The word “خاوية” by definition means *empty and in ruin*. See الهادي and اللسان.

⁹ Those are the towns of the homosexual people to whom Messenger *Lott* (Lott) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

¹⁰ The word “خاطيء” = “من تعد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally. So, “الخاطئة” = the “wrongdoer-she^y.”

We carried you ^b in the runner-she. ^y	الْجَارِيَةِ ﴿١﴾
12. To make it ^w [We] for you ^b a reminder-she ^{y11} and to cache/cognize it ^w a cache-she ^y /cognizing-she ^y ear.	لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿٢﴾
13. Then <i>edha</i> (<i>when/whereas</i>) (<i>to be/had been</i>) blown in the horn a blow-she ^y a once-she. ^y	فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿٣﴾
14. And (<i>had been</i>) carried-she ^y the Earth ^w and the mountains ^x then <i>dukkata</i> (<i>both razed</i>) <i>dakkatan</i> (<i>razing-she^y</i>) once-she. ^y	وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿٤﴾
15. So then-day befell-she ^y the <i>Wa'gea'te</i> (<i>Doom's Day Event</i>).	فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿٥﴾
16. And [split/halved]-she ^y the Heaven ^w then she (<i>is</i>) then-day <i>wa'he'ya'ton^{w12}</i> (<i>feeble/infirm</i>)-she. ^y	وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿٦﴾
17. And the angels ¹³ over its ^w <i>arja</i> (<i>extremities/boundaries</i>); and carrying your ^t Lord's <i>Arshe</i> (<i>Throne/Chair of Kingship/proprietorship</i>) above them then-day eight.	وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَحُمِلُ عَرْشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿٧﴾
18. Then-day (<i>to be</i>) shown you ^z not hide of you ^b a <i>kha'fe'ya'ton^w</i> (<i>lay-hidden-she^y</i>).	يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿٨﴾
19. So as-to whom ^p <i>oteya</i> ([<i>he</i>] (<i>had been accorded</i>)) his book ^x by his <i>yamene</i> (<i>right-hand</i>) ^w then says [<i>he</i>]: Ha, <i>ummo</i> (<i>come you^z</i>); let-read you ^z my book ^x [<i>ha</i>]. ¹⁴	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ ﴿٩﴾
20. Verily I presumed surely I am <i>mula'qen</i> (<i>meeter with/meeting with</i>) my account ^x [<i>ha</i>]. ¹⁵	إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَةَ ﴿١٠﴾
21. So he (<i>is</i>) in a living-she ^y (<i>condition</i>) <i>radheya'ten</i> ([<i>she-embraced-gratifier</i>]). ¹⁶	فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿١١﴾
22. In a paradise ^w /garden ^w lofty-she. ^y	فِي جَنَّةٍ عَالِيَةٍ ﴿١٢﴾
23. Its ^w <i>qutoofo</i> (<i>ready for plucking fruits/flowers</i>) (<i>are</i>) nigh-she. ^y	قُطُوفُهَا دَانِيَةٌ ﴿١٣﴾
24. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c antedated in the days ^x the bygone-she. ^y	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿١٤﴾
25. And as-to whom ^p <i>oteya</i> ([<i>he</i>] (<i>had been accorded</i>)) his book ^x by his <i>shema'le</i> (<i>left-hand</i>) ^w then [<i>he</i>] says: <i>yalaytaney</i> (<i>O, for longing that I</i>) <i>notota</i> (<i>had been accorded I</i>) my book ^x [<i>ha</i>]. ¹⁷	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتِ كِتَابِيَةَ ﴿١٥﴾
26. And not <i>adrey</i> (<i>profoundly knew I</i>) what (<i>is</i>) my account [<i>ha</i>]. ¹⁸	وَلَمْ أَدْرِ مَا حِسَابِيَةَ ﴿١٦﴾
27. <i>Yalaytaba</i> (<i>O, for a longing that it^w</i>) was-she ^y the <i>qadheyata</i> (<i>end-all-she^y</i>).	يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿١٧﴾

¹¹ The word “التذكيرة” means *that which reminds* or *by which one is reminded*. See البصائر.

¹² The word “واهية” could also mean *infirm* or *weak*. See الراغب.

¹³ The word “الملائكة” is a *gender noun*, meaning the angels.

¹⁴ The particle “هـ” in “كتابه” is for a *caesural-pause* in reading in order to evidence the emphasis of the “ي” in “كتابه.” The pause is preferable according to most *Qur'an* readers and commentators. But in case, there is no pause and the recitation is continuous then this “هـ” will be dropped from the recitation.

¹⁵ Ibid, only for “حسابيه.”

¹⁶ The word “راضية” that is a *gratifier* and simultaneously this *gratifier* is embraced by its recipients as *gratifying* it.

¹⁷ See footnote 14, for “book[-ha].”

¹⁸ See footnote 14 above regarding “حسابيه.”

28. Not enriched/ sufficed ¹⁹ <i>a'n</i> (off) me my possession [ha]. ²⁰	مَا أَغْنَىٰ عَنِّي مَالِيَةَ ﴿٢٨﴾
29. Perished <i>a'n</i> (off) me my authority ^x [ha]. ²¹	هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾
30. Let-take him you ^z then <i>ghullobo</i> ²² (<i>shackle his wrists to his neck him you^z</i>).	خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾
31. Afterward the <i>Jabeema</i> ²³ (<i>intensely-blazing Fire</i>) <i>ssallobo</i> ²⁴ (<i>let-you^z broiled him</i>).	ثُمَّ الْجَحِيمَ صَلَّوهُ ﴿٣١﴾
32. Afterwards in a chain its ^w measure (<i>is</i>) seventy cubits then let-insert him you. ^z	ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾
33. Verily he: [was] not believing by Allah The Great.	إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾
34. And not urges [he] on <i>tta'aame</i> ^x (<i>giving: wheat/ edible- / food-grains</i>) ^x the <i>meskee'ne</i> (<i>not having sufficient material possessions</i>).	وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣٤﴾
35. So not for him today, ha here <i>hamemon</i> ²⁵ (<i>affectionate-friend</i>).	فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ﴿٣٥﴾
36. And nor <i>tta'aamon</i> ^x (<i>wheat/ edible/ food-grains</i>) ^x except of <i>ghesleenen</i> (<i>the Hell's peoples pus</i>).	وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينَ ﴿٣٦﴾
37. Not eat it ^x except the wrongdoers. ²⁶	لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾
38. So not ²⁷ ; <i>Oqsemo</i> (<i>I oath</i>) by what you ^z discern/ sight.	فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾
39. And what not discern/ sight you. ^z	وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
40. Verily it ^x surely (<i>is a</i>) say (<i>of</i>) a messenger- <i>kareemen</i> ²⁸ (<i>bounty-giver, ennobler and of multiple uses/ effects</i>).	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
41. And neither it ^x (<i>is</i>) a poet's say, little surely ²⁹ you ^z believe.	وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾
42. And nor surely a soothsayer's say, little surely ³⁰ you ^z reminisce.	وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾
43. (<i>It^x is</i>) a descending ³¹ from the world's Lord.	تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

¹⁹ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes *sufficed* and *not vice versa*. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

²⁰ Ibid, only for “مالي.”

²¹ Ibid, only “سلطاني.”

²² The word “غلوله” meaning put in the “الغلل” means bond or *shackle his two wrists to his neck*.

²³ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

²⁴ The word “يصلون” transliterated “yaslawna” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁵ The word “حميم” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition. You can tell I am fumbling to describe “الصديق الحميم” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend.”

²⁶ The word “خاطيء” = “من تعد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally. So, “الخاطئون” = the “wrongdoers.”

²⁷ The “لا” at the beginning of this *Ayah*, is by consensus is a negation particle. See *الدر المصون، احمد حلي*. As to the oath stated here, please refer to the footnote 5780 of (S56:75-76).

²⁸ The word “kareem” = “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction to this Translation. Summarily: *bounty-giver ennobler and of multiple uses/ effects*.

²⁹ The particle “ما” is for intensity of paucity. See *إعراب القرآن، محمود صافي*.

³⁰ Ibid.

³¹ The word “تنزيل” has several meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See *التاج*.

44. And had he <i>taqanwala</i> (<i>made-up-say</i>) on Us some (of) [the] says.	وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾
45. Surely We (<i>would have</i>) taken [of] him by the <i>ya'mene</i> (<i>force/power/right</i>).	لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾
46. Afterwards surely We (<i>would have</i>) severed of him the aorta.	ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾
47. So not of you ^b of an <i>ahaden</i> ³² (<i>a lone/any-one</i>) a'n (off) him obstructers.	فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾
48. And verily it ^x (<i>is</i>) surely a reminder-she ^{y33} for the <i>muttaqeena</i> (<i>he-they reverentially guard against Allah's displeasure</i>).	وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
49. And verily We surely know that of you ^b (<i>are</i>) deniers.	وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾
50. And verily it ^x (<i>is</i>) surely <i>hasraton</i> ^w (<i>ardent contrition</i>) ^w [on] the unbelievers.	وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾
51. And verily it ^x (<i>is</i>) surely the <i>yageene's</i> (<i>certitude faith</i>)'s right.	وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾
52. So <i>sabbah</i> ³⁴ (<i>let-say [you^s]: subhana Allah</i>) by your ^t Lord's name, The Great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

³² See the *Lexicon* attached to this Translation regarding “أحد.”

³³ The word “التذكيرة” means *that which reminds or by which one is reminded*. See البصائر.

³⁴ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.* +